THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." —PROVERBS.

No. 12, Vol. XXXVII. Tuesday, March 23, 1875. Price One Penny.

UTAH AND TERRITORIAL MATTERS.

[CONCLUDED FROM PAGE 163.]

5. Where the laws of the United States conflict with the practices of the "Mormon" church, the United States authority has been set at defiance.

We do not know of any defiance in the "Mormon" Church, of the United States authority. The practice of plural marriage is followed in obedience to a sincere conviction that it is the will of heaven, and not in defiance to the authority of the United States. Polygamy was practiced in Utah as a religious order fifteen years or so before Congress made any law upon the matter. It is much nearer the truth to say that the law in question was made in defiance of the "Mormon" religion and of the Federal Constitution. We do not suppose that one polygamist in a hundred ever thinks of the United States, or its authority, much less of defying either, when he engages in that order of marriage. It is wholly a religious act, of the highest and most sacred character. It is done as unto the Lord, the Supreme Ruler of heaven and earth, as in accordance with his mind and will and law and command, and therefore any such infinitely lesser and altogether irrelevant consideration as defiance of the authority of the United States is entirely out of the question. Besides, it is very difficult to discover how the authority of the United States can be defied in a matter wherein its own Constitution, which is the supreme law of the land, does not recognize that it has any authority to be either respected or defied.

6. Congress will not enlarge the organic privileges of the Utah people until polygamy shall have been discontinued, and the Federal authority recognized and obeyed as in other Territories.

We are not responsible for what Congress will or will not do. The responsibility rests with itself.

We do not know when polygamy will be discontinued, or whether it ever will be. It always has existed, it prevails with four-fifths of the human race to-day, and we are inclined to think that it always will prevail. In fact we soberly believe it is a true and eternal principle. We do not think any genuine "Mormon" would abandon it to please the United States or

any other body of people, for any one who would so repudiate any principle of his religion would prove that he had not the root of the matter in him, and that he did not believe that it was better to obey God than man.

7. Utah would have to be specially excepted from liberal legislation.

We are getting used to that, but we cannot help it. Utah will be known as the great excepted by and by. After that she may become the great accepted. The excepted first, and the accepted afterward. The stone that the builders rejected afterward became the head of the corner. If we must be the objects of stingy, illiberal legislation, so be it. All is well that ends well. "These light afflictions," etc. Read the Scriptures, for they testify of us, and particularly of the principles we advocate.

We are glad to learn that other Territories obey the laws both in letter and spirit. We hope they will continue in well doing, and not weary. In due time they will reap, if they faint not. Meanwhile, if we were people that laid wagers, we would wager that, as an orderly, law-abiding Territory, Utah, with all her faults, stands in the very front rank of all the Territories, though she does not wish to boast about it.

8. Utah is a great, if not the greatest and insuperable obstacle in the way of the other Territories procuring their just deserts.

If it is so, sorry we are for it. But we have a dim recollection of a certain lamb down the stream being the alleged great and insuperable obstacle to a certain wolf up the stream obtaining a drink of pure water. However, never mind. We do not wish to stand in anybody's way. We came a thousand miles into the trackless desert that we might be out of everybody's way, and our Territorial neighbors, if we are now in their way, are at perfect liberty to travel just as far or further away from us, that we may continue to be out of their way.

9. The people of Montana know that "Mormonism" in Utah is detrimental to all the Territories.

Again we are sorry, very sorry. It is really regrettable that any man's religion should be a detriment to him or his neighbors, near or remote. Religion was designed for a help, not a detriment.

10. In the Territories there is recognition of the fact that the Saintly Sinners of Salt Lake "bar our progress and liberties," that is, the progress and liberties of the other Territories.

We have no undue sympathy for saintly sinners, either of Salt Lake or Montana, or anywhere else, none whatever. On the contrary, we hold them righteously in abhorrence. Does the *N. N. W.* mean the rascally carpet-bagger ring? They are the greatest sinners at Salt Lake, by far.

11. Polygamy is a vile dreg of barbarism.

This is only a borrowed, rotten plank from an old political platform. Too stale an idea, too antiquated for further consideration.

12. We know polygamy is an absolute and wicked violation of the laws of the Territory of Utah.

Indeed! How? Which? When? Where? Point out the identical laws so violated.

13. It is in similar violation of "the commandment of the Mormon Bible."

Is it? We have read the Bible from our youth up, and have never seen where that violation comes in. The "Mormon Bible" is the Christian Bible. Does our Montana friend mean the Book of Mormon? If so, has he ever read it? Has he ever seen it? Certainly he has never read it attentively.

14. The confiding, simple, easily gulled followers of Brigham Young accepted plurality of wives because he wanted and had taken another woman.

Did they? This will be news to them, and nonsense too.

15. If the *News* wishes to do right and help the Territories to fuller civil liberties, it should disown polygamy, profess fealty to the United States, faithfully and patriotically obey and support the laws of the land, and suggest to Congress the best method of disposing of Utah's Great Sin.

The *News* does wish to do right, and, if it can, help the Territories to fuller civil liberties. But to disown marriage of any legitimate kind, or any other true principle, the *News* is

not ready to do, liberties or no liberties. For fealty, patriotism, and obedience to constitutional law, the *News* has always been famous. If the *News* were egotistical enough to think that Congress would be influenced for good by its advice, it would take pains to advise that honorable body every day in regard to many things which we believe would be good for the Territories and for the whole Union, and especially, if the *News* knew of any "great sin" in Utah, would it advise Congress as to the best method of disposing of it, that is, if it was the proper business of Congress to attend to it, but not without.

16. If the *News* won't do this, it must not tantalize and vex the other Territories by favoring their projected reforms which "Utah Mormonism" does most obstruct and bar.

The *News* designs to do all the good it can, and as little harm as possible. But it cannot bind itself, Procrusteanly, to the *N. N. W's* bedstead, by any means. This is a free country, a country where free religion, free speech, and a free press are insured by specific constitutional guarantees. Therefore we must be allowed to advocate such reforms as we consider most beneficial, and in the way that commends itself to us as the best. If thereby we happen to tantalize and vex any of our fellow-citizens, we shall be sorry for them, very sorry for them. But we cannot give up our constitutional right to do good, to advocate useful measures, or to commend promising reforms, not even when they are proposed, aided or abetted by our Territorial neighbors.

In conclusion we would say to the *New North West*, and any others of our Territorial neighbors interested, if you think Utah is in the way of your prosperity, never mind, just be good enough to consider her practically out of your way, and she will not be offended about it. As for Congress, that honorable body is under no obligation whatever to except Utah from any liberal or otherwise beneficial legislation affecting the Territories. Utah only asks equal constitutional rights and privileges with other citizens, and these she thinks her just due, as much as if her citizens were of African descent, instead of Caucasian. But in a word, in regard to illiberal or otherwise unfavorable legislation, the highest wisdom in the Federal legislators and the greatest favor to Utah would be to let her alone.—*Deseret News.*

OLD AMERICA.

PELEG.

"And unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided." We find this in Genesis, x. 25.

This happened about one hundred years after the flood; and is considered by a great many to mean, not a great separation of the earth into two hemispheres, as at present, but a mere division of the land into family or tribe lots. But we have no reason to take any such a view of it. For in the beginning "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." And we take this literal meaning; that the waters occupied a certain portion of the globe —gathered together in one place, and the land occupied another portion, as one vast continent. But God saw fit, in His divine wisdom, in Peleg's day, to divide and split up this single continent into two great divisions, as we find it in our day. Undoubtedly when this separation happened, there was a great commotion, and disturbance, similar to the shock of a mighty earthquake, especially in that portion bordering on the line of division. And because there is no mention made of such disturbance, but the simple fact merely recorded in a few words, many have doubted that such a mighty convulsion of the earth did really happen. But, as we have before said, the aim of the Scriptures is above the mere record of detail. We might doubt the

truth of the account given us of the creation, because minutæ are ignored; or the establishment of Adam on the earth, because no mention is made of his infancy, nor an anatomical detail of the construction of his bones and muscles given. I have not the least doubt in the world but that hundreds of young people, who now seldom look into the Bible, would read it oftener, had Moses devoted some twenty or more chapters to a sensational narrative of the love, courtship and marriage of Adam and Eve. And had he done so, of what profit would it be to us? To nautical men possibly it would, but to nine-tenths of mankind it would not be of one particle of interest, had the log-book of Noah's voyage in the ark been inserted in Genesis, with every day's reckonings carefully summed up, and the depth of every sounding marked down. The whole of the Mosaic record, as a rule, dispenses with detail, and that the division of the earth is merely mentioned in a few words is no reason why any one should doubt it. And we must recollect that it was only a short time after the deluge, and the family of Noah had not much time to increase, consequently there could not have been a great many people on the earth at the time, and they living in close proximity to Ararat, where the ark stranded (their settlements could not possibly have extended very far from that vicinity). Now, the great split or line of division was either to the east or west of that place many hundreds of miles, and possibly the shock of the rupture was but lightly felt by them; in fact, they may not have known of it at all. And Moses has written, possibly, all that he knew about it—all that was revealed to him, and no more.

We have every evidence, geologically, that there has been a tremendous upheaval, bending, warping and cracking of the earth, at some time ages ago. Unstratified rocks have been forced from their beds, and are found overlaying the stratified class, forming the earth's surface into a series of insulated peaks and elevated ridges, with deep valleys and broad plains. On every hand we find evidences of this great rupture. Modern geologists ascribe this to slow formations, and partial and isolated eruptions. This is correct, no doubt, in many cases, but still it is no argument against a great convulsion and rending of the earth. That we have these changes and alterations in the contour of the land almost daily, by slow and gradual operations, and stupendous and sudden convulsions, is known to all readers. Dr. Pingle has clearly shown that the coast of Greenland, for a distance of six hundred miles, north and south, is gradually sinking. Robert Chambers gives an instance of a district of forty geographical miles subsiding fifty-eight feet at one extremity and elevating ninety-six feet at another. Upon the northern shore of the Bay of Baiæ are the ruined temples of Serapis and Neptune, also those of the Nymphs; they are now under water, caused by the gradual sinking of the land. In Scotland, England, Wales and America, the coasts have been elevated from a few feet to thousands of feet. In the year 1759 the mountain Jurillo rose from the plains of Mexico, as if by magic, to the height of 1,600 feet, and still remains at that altitude. In South America, in 1822, the shock of an earthquake produced an elevation that was felt along the coast of Chili the distance of twelve hundred miles, and the land in an instant was elevated from three to four feet, and so remains. This elevation is estimated as covering an area of 100,000 square miles. In August, 1868, Peru, Chili and Ecuador were almost literally overwhelmed in ruins by an earthquake; immense waves forty-eight feet high rolled in fearful force over the coast; cities and towns were wholly destroyed, and three hundred thousand people perished in the great disaster. Those mighty waves have changed the whole face of the country. A volcano called Papandayang, the largest one in Java, located on the southern part of the island, on the 12th day of August, 1792, after a violent paroxysm, entirely disappeared in the earth—not only the cone, but the country for fifteen miles about it. Forty villages were destroyed, most of them virtually swallowed up, and three thousand inhabitants perished in the catastrophe. We might write

chapter after chapter of like instances of changes and remodeling of the earth by the will and inconceivable power of Him who holds in His hand everything.

We believe in the doctrine that teaches us that nothing is lost or wasted on our planet, and the subsiding sands of one coast go but to elevate the shores of other parts. This building up and tearing down, this life in death, is not only natural but necessary to the growth, development and perfection of our planet; and not only is the earth changed in form for the requirements of man, though never losing its main characteristics, but man never losing the genius of his race, or purposes of his creation, is led, if obedient to God, into changes more elevating and perfect, keeping step with the growth and advancement of the nature surrounding him.

A little over sixteen hundred years after the creation, God found it necessary to destroy the whole human family, excepting a few individuals. Scarcely one hundred years after this dire calamity, and in spite of so dreadful a chastisement, mankind, so prone to retrocede when ignoring the power of their Maker, had again become lost in wickedness and sin. God determined, in His wisdom and kindness, to leave no means untried for man's redemption. He resolved on making a separation. To do this effectually, it was first necessary to separate the land, dividing it asunder so far as to render intercourse between the inhabitants almost impossible for centuries. So in the days of Peleg He caused this great division to take place, and that the separation and stoppage of intercourse might be more effectual, after allowing the short space of fourteen years for the earth to become modified and in harmony with its new shape, He confused the language of man, and led them forth into assigned portions of the land that they might, uncontaminated one with another, endeavor to regain the Priesthood so thoroughly lost. Theories may be advanced, and exceptions made to the impossibility of such a separation in Peleg's day, but reason as we may, we must acknowledge that the hand that could gather together the land into one place, had and has the power to rend it asunder at will. G. M. O.

—*Juvenile Instructor.*

UTAH MATTERS.

I notice in your issue of 27th Jan. a column and a half occupied on Utah matters. Coming here over twenty-seven years ago, when there were no houses, no fences, or homes, when the crickets, wolves, and Indians held high carnival round the arid shores of the Dead Sea of America, and having closely watched developments here by "Mormon" and "Gentile," I have thought, as a subscriber to your paper, a few notes might find acceptance.

The "Mormons" coming overland some 1,700 miles, through a trackless desert occupied by the most powerful and hostile tribe of Indians, incited to hatred by resident trappers and traders, starting on their journey from the hands of their spoilers with nominally nothing, accomplishing what they have accomplished in the face of ridicule and stern opposition from the whole world, and having to day a Territory of some 125,000 people, with some seven per cent. more school facilities than Massachusetts perratio of population, creating out of one of Nature's most forbidding wastes prosperous and beautiful cities, with lines of railroads north, south and west, with telegraphs penetrating all parts of the Territory, with street railroads built and owned by themselves far surpassing other Territories not clogged by "Mormon" ignorance, I conclude your correspondent must have been unfortunate in making acquaintance with our people and failed of introductions to a class of his high culture, though it is generally considered that all things find their just level.

Polygamy we believe to be God's right to establish and man's right to accept. * * *

We believe that no man has a right to liberties with any woman, except she be his wife and he assumes before God and man openly and honestly all responsibilities.

I conceive that the intensity of feeling regarding polygamy arises from ignorance and prejudice against innovation. This prejudice existed 1,800 years ago, against what were then considered the innovations of Jesus. Thousands of our purest women and clergy have given their names and influence to stem the waves of prostitution surging around their own doors and flooding the whole land. During five years' travel in Europe I found the influence of England's virtuous Queen seconded by the titled ladies of the land, backed by strong religious and civil power, working for the same end, still each succeeding year, with its succeeding waves, seems to gather fresh strength, until thousands, gazing at the ocean of pollution, ask, "What will the end be?"

Shall I be considered very ignorant for suggesting the possibility of the old prophet having an eye to its reform when he declared that in the "last days seven women should take hold of one man, promising to eat their own food, and wear their own apparel if he would take away their reproach and call them by his name?" Before Christian men and women raise their hands in legislative, social, and religious ostracism against the "Mormons" they should, they must, in consistency, listen to the high sanction of Almighty God in the bare fact of the mother of Jesus Christ coming in a direct line of descent through the polygamous families of old. If God then so hated polygamy, as some claim now, could Mary have conceived by the Holy Ghost and borne such a one as our Lord and Savior?

If polygamy to-day brands me and mine as subjects of contempt and special legislation, what shall be said of Abraham, the Father of the Faithful, and his seed in whom all nations of the earth were promised their richest blessings?

We have an interesting subject of thought in the words of Nathan the prophet to David, when he scathingly rebuked him for adultery; but in the rebuke reminded him that the Lord God had given him his master's wives, and would have given him more if that had not been enough.

Could God have given David these wives if polygamy had been unlawful?

If David sinned and abused God's law the prophet pronounced the most sever punishment. Whatever existed as God's law among his chosen people and inspired prophets, modern Christians have little right to abrogate as they claim no revelation or direct inspiration; and Christ's words were "that he did not come to do anything but to fulfill the law."

Not one word in the New Testament annuls polygamy. One passage to be sure has been quoted by the ignorance of Newman and others as bearing on it, namely, that a Bishop should be the husband of one wife. Nothing is more plain, than that this means, he should be a married man, no allusion of any kind to polygamy.

* * * *

I believe the old stock of Massachusetts' honor will side with me.

Trusting to find breadth of liberality in one of its representative's press to publish the foregoing, I subscribe myself, Most respectfully,

—*Plymouth Memorial.* C. V. S.

MORE TRUTH THAN POETRY.

Here is an extract, from a South Wales paper, from a report of one of a couple of sermons preached not long since by the Rector of Merthyr. The reverend gentleman hits the nail pretty squarely on the head, and while his discourse may not have been particularly remarkable for poetry, the picture drawn by him is by no means an untruthful one, and its application need not be confined to the locality where the sermon was delivered.

"In the evening he took the Gospel of the day, and that for the previous

Sunday, as his subject, using, for this purpose two texts, St. Matthew xi., 8, and St. John i., 21. The leading idea, he said, the Church had in view for these two Sundays in Advent, and especially the third Sunday, was to hold a mirror as it were to ministers and stewards of God's mysteries, that they might see themselves in it, what sort of men they were expected to be—how near did they come to the type of John the Baptist. Then, after dwelling for some time on the characteristics of John the Baptist, and consequently what those of a preacher of the Gospel should be, he pointedly asked, 'Who is sufficient for all these things?' And even if one could be found sufficient, where is the congregation—where are the people—who would tolerate such a sufficiency? Fancy for a moment such a man as John the Baptist to preach to a great London or Brighton congregation, or, for that matter, any genteel, respectable town congregation anywhere, and laying open, as it were with a scalpel, their fashionable peccadilloes, their little sins of gentility and respectability! Oh, how it would scare them! I will answer for it, it would have the same effect upon them as a midsummer whirlwind would have in a meadow of hay; it would scatter them to the four corners of heaven. There would not be a fan, or a glove, or a smelling bottle left behind to tell of the catastrophe. He would be denounced as a maniac, invading the sacred privileges and hallowed precincts of the nineteenth century. Everybody would ask everybody—"Who is he? Who made him preacher over us? Is Saul among the Prophets? Where was he educated? He is not fit for genteel society? Where are the Bishops and Archbishops, and they who sit in the seat of the Elders? However could they have allowed such a madman as this to enter our pulpit? He is not fit even to walk the streets, except in chains, and a keeper attending on him?" I dare venture to say such would be the consequence if such a preacher as John the Baptist were to appear among us in the nineteenth century—aye, the nineteenth century, poor old thing, growing old, and already in her dotage! And yet, look what hypocrites we are! We pray every third Sunday in Advent, morning and evening, and every day for seven days after, that God would send us such ministers and stewards of his mysteries! Oh, no wonder the prayer is never answered, for hollow—very hollow, must be the sincerity with which it is offered up."

CRITICAL TIMES.

The Grant party, the bulk of the so-called Republicans, have been plotting for a last grand effort to keep their places and perquisites. Having tasted the sweets of office so long they cannot endure the prospect of a back seat and common food. One final rally is to be made, and a desperate struggle for victory.

The plan resolved upon may be seen by reference to our telegraphic columns. It is nothing less than an attempt to bind the South in military chains; to deliver its political affairs into the hands of the President; and to prevent the conservatives from obtaining at the next election, that majority which will be sure to result from the freedom guaranteed by the Constitution.

United States Marshals and their deputies, the creatures of the Administration, to conduct elections, count the votes, arrest persons not of their political faith on pretence of interfering with the polls; armed troops on hand to assist in the work of intimidation; and the disarming of civilians on election days so that they may have nothing wherewith to defend themselves if their rights are infringed upon by the Marshals and the troops.

This is the substance of the bill by which the next Presidential election is to be secured to the radical party. They have the power, through the recent change in the rules of the House, to rush the bill through Congress, and then, unless the people are more apathetic on these momentous questions than we think they are, will come a conflict which may bring upon the nation a repetition of all the horrors of the four years' civil war. We are living in critical times.—*Ogden Junction.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 23, 1875.

EXHORTATION.

It would seem from circumstances frequently arising under our notice while visiting the various Conferences, that very many people, in many places, are ignorant of the existence in Great Britain of the Latter-day Saints. We often hear the remark, "I thought Mormonism had died out in England." Sometimes great surprise is manifested at the fact that "the Mormons still hold a footing in this country," supposing "they had all gone to Salt Lake." A writer in a public newspaper recently, in rather an excited manner, inquires, "In the name of Joe.' (Joseph) Smith! are the clergy and ministers of all denominations aware, that a flourishing community of Mormons, with duly accredited Apostles, Priests and Elders exists in Sheffield? Do they know that in the same hour that they are preaching '*the* Gospel'(?) in their churches and chapels, that another and a different Gospel is being earnestly preached by proselyting missionaries from Salt Lake City?" We do not know how to excuse the ignorance of this writer, who seems on the occasion of our last District Meeting in Sheffield, to have discovered that the Latter-day Saints still have a Branch of their Church there, and that the Elders are still preaching "to the poor and needy in the by-ways," and as we supposed in the "highways," and to all classes, so far as they would take the trouble to listen. We might imagine he had been on a long journey, and had not kept himself posted. But this ignorance is not confined to him nor to that region; we have met it elsewhere. There is a vast deal of it among the people concerning the true character of the latter-day Work, and even of its existence among them.

Undoubedly the principal cause of this culpable ignorance on this most important matter is indifference, and prejudice on the part of the people toward *the* Gospel of Jesus Christ, which is the "power of God unto salvation," as taught by the Latter-day Saints. Having eyes they see not, ears they hear not, and hearts but they do not understand.

There may be other causes, some of which might be traced to ourselves, as Elders and Saints. Are we doing our utmost to hold aloft the banner of truth, by precept and by example? Do we let our light so shine before men that they may see our "*good works?*" Is the candle of the spirit lighted in our own souls, that we may be as "a city set on a hill," that cannot be hid! or as the salt of the earth? Are we like Paul, not ashamed of the Gospel, but glory in it, counting all things as dross and worthless in comparison with the excellency of the knowledge of God? Do we seek to qualify ourselves by study, prayer and faith to defend the Cause and represent it in its true light,—our

lives, our walk and conversation proving, like the fruits of the trees, their source to be good?

Do we warn our neighbors, teach our associates, attend to our own duties, in humility, with honest hearts, desirous that they shall receive the truth and partake with us freely of its benefits and power of life? Or have we buried our talent in the earth, put our candle under "a bushel," become as salt which has lost its savor, run well for a season, but now grown weary of well-doing, or, as the seed which fell among thorns or on stony places, which the thorns and briers have choked out, or that the heat of the sun has withered because it had no depth of soil?

Is the Gospel less worthy of our faith, our love and devotion, or less true or glorious now than when we first knew it? Are our own souls or the souls of men less precious in the sight of God, or the responsibilities we are under less binding now than then? Let us think of these things and ponder them well. We know that we are not,—that we cannot be "ashamed of the Gospel of Christ, for it is the power of God unto salvation"; but we may live in a manner to grieve the spirit, become weak in our faith, ashamed of our own conduct, and thus cowardly shrink from our duties and from the face of God, afraid to meet our own conduct in the world. We had far better withdraw altogether than try to carry with us in the kingdom of God the vices and follies of the ungodly. We cannot serve two masters. Christ's yoke is easy and his burden is light to the true born and faithful children; but in attempting to put on the yoke of Christ without putting off the yoke of the Devil, the burden becomes unbearable and coldness, darkness and apostacy ensue.

Those who are ashamed of Christ, he will disown before God. Though they may claim to have done mighty works in his name, yet will he "be ashamed of them," and issue the dread sentence—"depart from me, ye cursed." Then let the fire of God's Spirit not diminish nor smoulder in our hearts, but continue to burn more and more brightly unto the perfect day; for unto him that is alive in Christ, that day will come with its glorious reward.

ABSTRACT OF CORRESPONDENCE.

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Pres. C. G. Larsen, writing from Copenhagen March 10th, says, "we have determined to hold our spring Conference in this mission, as follows: Christiania, April 17th and 18th; Stockholm, 24th and 25th; Gothenburg, May 1st and 2nd; Aalborg, 8th and 9th; Aarhuus, 15th and 16th; Copenhagen, 22nd and 23rd, and in Malmö, Skaane Conference, May 29th and 30th. All is well here, everything is moving harmoniously and our meetings are well attended. My health is not so good at present as I could wish, as I have caught a severe cold, but I hope by the blessing of God soon to be all right again. On the whole the winter has been very pleasant, very little snow but cold, the ice preventing navigation and interrupting the mails.

We cannot always keep an evil impulse from arising, but we can put it down after it has arisen. A quaint old preacher said, "We cannot keep the birds from flying over our heads, but we can prevent their making nests in our hair."

CORRESPONDENCE.

AMERICA.

Salt Lake City, Feb. 21st, 1875.

My dear Brother Joseph.

Your last welcome letter came duly to hand. I have only a poor excuse for not answering sooner, that is, I have a great deal of writing which must be done, and therefore it seems that which can be put off, must wait. Still I know my duty and will endeavor to perform it, hoping you will overlook my delay. I have visited the northern settlements this winter as far as Malad City, and administered Patriarchal blessings to a large number of Saints. Hyrum accompanied me to do the writing, and did very well; it was a school of experience to him which will prove a benefit. I was obliged to do considerable of the writing, however, as he could not bear the confinement; out-door pursuits agreeing much better with his health, which is continually improving. Wherever we went we were kindly received, the people testifying that we brought, and left with them a good spirit,—that they felt blessed and they wished me to come again.

Our sisters and their families with slight exceptions are well. I have seen all four of them recently. My own health keeps about an even thing, but my family have all had bad colds, from which I am thankful to say they are rapidly recovering. Our little John was the last one taken, and he was very sick, making it necessary for one of us to watch with him continuously for more than a week; but we now have the upper-hand of the disease which was pronounced by Dr. Benedict to be pleura-pneumonia.

I call at your house occasionally to see how your family are getting along and sometimes run of an errand for them. They no doubt keep you posted with regard to their health and prosperity. I am happy to say that whenever I have called I have always found peace and happiness abounding.

I am glad to hear that your health is good, and that you are prospering on your mission. I realize your feelings in the responsible position in which you are called to act, in meeting the bigotry and opposition of the world, and the many obstacles in the pathway of the kingdom's progress. Our feelings are of one accord concerning our enemies; and I hope and trust we shall stand together as firmly for the cause of truth as did the two who have *sealed their testimony with their blood*. On this subject I think more than I can say or write. The Devil is mad and his agents are busily at work trying to gain every possible point against the innocent. But my faith is that God will yet put the hooks into their jaws, and the innocent and the righteous will prevail.

The weather is beautiful; the sun shines brightly, and all looks and feels like spring. I am feeling well. My family all join in love to you. Kind remembrance to all the brethren with you, and to brother H. C. Fowler. May the God of our Father bless you. I am your brother,

JOHN SMITH.

SANDWICH ISLANDS.

Laie, Oahu, Jan. 31, 1875.

Prest. Jos. F. Smith.

My esteemed friend and brother,—Your most welcome favor dated Dec. 5, 1874, came duly to hand per last mail from the coast. My heart rejoiced while perusing its contents. Two mighty oceans roll between you and my island home. At one time I was preparing and fondly anticipated meeting you in England, where I would have been delighted to have labored with, and under your direction. That hope, however, in the dispensation of Providence, has not been realized. I was called on a mission to the Pacific Islands. I felt to go—putting my trust in that God who looketh after the wants of his children, and doeth all things well. I felt that the duties and responsibilities of taking charge of the Work on the Islands was great: but having been called, would not say, no. I felt determinded to do my best; trusting in the Lord to make up the deficiency, and if possible crown my humble and earnest efforts with success. Thus I am here to-day, having left my home in Utah Sept.

8, '74. I arrived at Honolulu on or about Sept. 21st, having had a safe and pleasant journey. Received a hearty welcome here—soon got installed in my new duties, and soon discerned the feelings and spirit of the people in my old field. I wished them to feel that I was a friend to all, and that I knew nothing save justice, tempered with mercy—that justice should be dealt out impartially to the best of my judgment, aided by the Spirit of the Almighty, in whom alone I trusted. I told them that the door of the sheepfold was standing wide open, ready to receive all who wished to enter by their complying with the rules and conditions of the Church. We have got along firstrate. I find myself overwhelmed in business—all Church matters to attend to, which are many—the immediate supervision of all the labor and business of the Plantation—go to Honolulu every few days—I do all the selling personally, and keep all the accounts, look after the stock, &c. We have several hundred head of stock on the range. We haul our own freight to and from the harbor, about two miles. Our wood for fuel we cut in the hills, three miles up, and haul it on carts. We are doing what we can to make sugar. I rise very early, and go to bed very late. We hold meetings on Sunday at 10 a.m., for natives generally; Sunday school at 2 p.m., and meeting again at 7 p.m. for foreigners. My mission truly commands all the wisdom, judgment, moderation, firmness, patience, and kindness that it is possible for me to possess. But the Lord has said that he will "choose the weak things of the earth" to accomplish his purposes. So by his divine assistance I may be able to do all that is designed to be done in this part of his vineyard. Thank the Lord, through help from Zion we have the Plantation nearly free from debt. "Fortune favors the brave!"

I thank you for the kind spirit breathed in your letter towards me. I reciprocate the feeling manifested, and accept the counsel given. I read the native part to the Saints in meeting, and they listened "me ka oluolu loa" (with great pleasure). All is well with us. The young Elders from Zion are doing well in the native language. Seven of them are now out in the field preaching. The Saints generally feel well and interested in the Work of God.

The native brethren, Kou, Kaleohano, Uaua, Kanahunahupu, and many others say "aloha nui ia Iokepa" (kindest regards to brother Joseph), in which I heartily join, and to all the brethren with you.

Your friend and brother,

A. L. SMITH.

THE RIVAL LANGUAGES.

Two centuries ago the French language was spoken by more people than any other language in the European world; but next and close upon the French, the Spanish was the language of Europe and America. The German came third and the Russian fourth. In the reign of James I. the English language was not spoken by more than twenty millions at the extreme. Now no language of European origin is so much spoken as the English. The French is still the "court" language of the world; but it is not spoken by more than thirty-nine to forty millions, including France and all her colonies. The German empire contains about 38,000,000 souls, of whom two millions or more speak French or Danish, or Sclavonic, leaving 36,000,000 to use the German. To these we must add 12,000,000 for Austria proper, and say 3,000,000 for Belgium; making 51,000,000 who speak the German. There are 75,000,000 Russians, but they do not all speak the same language. Perhaps not over 50,000,000 speak what is called Russian. The Spanish is still a widely spoken language, notwithstanding the low level to which the mother country has sunk. Five or six million Mexicans, a million Central Americans, and not less than ten to twelve million South Americans,

speak in that language. To which add 20,000,000 for the Spanish Peninsula and her colonies in the West Indies, and we shall have nearly forty million speaking the Spanish language. Italy has no colonies, and Italian is only spoken in that country by about twenty-two million.

English, however, has spread all over the better and most vital half of the New World, all over Australia and New Zealand, into Scotland and Wales and Ireland, and denizenized itself in all the principal commercial cities of the world, to a greater extent than the French or the German. At Shanghai, Canton, Hongkong, Yokohama, Nagasaki, Osaka, all along the Indian and African coasts, the English outnumber any other and perhaps all other foreigners. We sum up English-speaking nations and peoples:

The United States	40,000,000
Great Britain	31,000,000
The Dominion	3,200,000
Australia and New Zealand	1,500,000
Cape of Good Hope Natal, etc.	1,000,000
All others, including the English in India, China and Japan	2,000,000
Total	78,700,000

In another half century the English language, from present prospects, will make such rapid strides as to leave all others far behind. There will be probably 100,000,000, speaking it in India, 20,000,000 in Australia and New Zealand, and at least 100,000,000 on the North American continent. In short, if any particular language is destined to become the language of all mankind, this is the one, and not the German nor the French. It will gradually but surely supersede the Spanish in Mexico, Chili, Peru and the Argentine Confederation, and probably within the century become the popular and commercial language of all the great maritime cities of India, China and Japan.—*Sacramento Union.*

BIG WORDS.

How very many public speakers and writers have a weakness for using big words. The English language abounds in synonyms—words of a similar meaning—which is really a very beautiful feature, as it gives us scope for expressing our ideas without marring the euphony or pleasing sound, by the too frequent repetition of the same word. But from the midst of all these terms some people seem bent on choosing the longest and most uncommon, thinking that by so doing they add force to what they say. In reality, if they were to choose the simplest words, as a rule, their language would be quite as forcible, if not more so, because better understood and appreciated. Especially is this the case where a speaker has to hesitate and study as if ransacking the vocabulary of his mind in search of the most high sounding words. The result is, his words fall without effect, when, if simple words, which are generally ready at hand, were used, and spoken without hesitancy, every one might be made to count like the hammer strokes of a well trained artisan.

A toothless old lady, not overstocked with learning, once applied at a dentist's shop for a set of artificial teeth. Being shown a specimen of the dentist's work in the shape of a full set of molars, she examined them carefully for some time and asked dubiously, "Can a body eat with 'em?" "Why, my dear madam," replied the pompous tooth-puller, "the mastication of tough and insoluble substances may be performed by them with a facility scarcely excelled by nature herself." "Yes, I know," said the old lady, "but can a body eat with 'em?"

The mistake that many speakers make is that their hearers will not be sufficiently impressed with their learning if they use commonplace language, even though the subject spoken upon be ever so commonplace. It happens too that such persons are seldom content with making such an extravagant use of their mother tongue, but they also have a mania for using foreign words and phrases; and a Latin or French phrase once in their possession is never relinquished until they have fairly worn it out. It is brought into

use on every possible occasion, regardless of the fact that their hearers may not be versed in such language, and that the phrase does not exactly fit or illustrate the subject at issue. It is no wonder that the anxiety and constant straining of such persons to use these foreign words and phrases lead them to commit many gross and sometimes really laughable blunders, which are very apparent to persons of better education, if not to themselves.

A story is told of a person who was once selected to deliver a Fourth of July oration, who, though rather deficient in education was not wanting in assurance and conceit, and who, considering the occasion as an era in his life, from which his future celebrity as an orator would be dated, determined to make the most of it. He indulged at some length in the usual harangue about how "our patriot fathers fought, and bled, and died for the glorious and inestimable liberty which we now enjoy," and eulogized General George Washington in glowing terms for maintaining our rights of independence, etc. Finally he reached the apex of his oratorical flight by shrieking, "If there ever lived a man who was *non compos mentis*, that man was George Washington!" It was farthest from his intention to say that the "father of his country" was an idot, or not of sound mind, but he might as well have said so in so many Anglo Saxon words as to have done so in Latin, as he really did.—*Juvenile Instructor.*

UTAH NEWS.

From the *Deseret News*:—

GOING TO SICILY.—We understand that brother Joseph Toronto purposes, before long, paying a visit to Sicily, the country where he was raised. Brother Toronto is a native of the Island of Sardinia, but removed in early childhood to Sicily.

SUDDEN DEATH.—Suddenly, Feb. 21, at 7 o'clock, last evening, brother Wm. Hamilton Packer died at his home at Joseph City, Sevier County, of heart disease. An inquest was held at his house before Amos Davis, Justice of the Peace, and a jury.

UTAH SOUTHERN RAILROAD.—On and after Thursday, Feb. 25th, trains will be run for the accommodation of the public, to and fro, between this city and the terminus at York, in Juab County, a distance of 75 miles. This is another railroad triumph for Utah, another evidence of the enterprise and energy of her citizens. The trains will leave this city every day, Sundays included, at 7 a.m. and arrive at 5.40. They will arrive at York at 12 m. and leave at 12.20 p.m.

INCREASING.—The spirit to inaugurate, operate and sustain home manufacturing enterprises is steadily but surely gaining ground, and will continue to increase, which augurs well for the future prosperity of Utah, yet destined to become one of the greatest commercial centres on the continent of America. This is no idle, prospective glance, for the resources, enterprise, energy, intelligence and skill are here to bring about the desired result, for which an enduring foundation has been laid by the older settlers.

MAD "JUSTICE."—W. Hepworth Dixon, in a letter from this city, last December, to the Edinburgh *Review*, commends intellectual opposition, with truth and fact, history and science, to "Mormonism," but says he wishes it were possible for him to do the same of the course pursued by certain of the U. S. judiciary here. Says Mr. Dixon—"These lawyers seem to think their duty lies not in dealing out justice to everyone without regard to his opinions, but in 'putting down' the views adopted by an overwhelming majority of the people of this Territory. Such work is not the function of a magistrate. Justice may be blind, but she is never mad. A fanatical soldier is a dangerous

man, but he is not so monstrous a perversion of ideas and endowments as a fanatical judge. The bench should be above suspicion; and after the whole of McKean's decisions for more than eighteen months had been overruled by the Supreme Court in Washington, it is a marvel that he should have been allowed to keep his post. But here he sits to-day, dealing out the same sort of 'justice' as that so sternly handled and rebuked by Chief Justice Chase."

ARRIVAL OF PRESIDENTS YOUNG AND SMITH.—Presidents Brigham Young and Geo. A. Smith arrived in this city yesterday afternoon, Feb. 19th, at twenty-five minutes to five o'clock, after an absence, in Southern Utah, of three months and three weeks, they having left this city for St. George on the 29th day of last October. The time of the arrival being generally understood, several hundreds of people of all classes gathered at the depôt to welcome the men whose life-work and achievements, under the blessing and guidance of the great Director of Destinies, have won the respect and affection of tens of thousands. After the train had run up to the platform, President Young, the venerable leader of the Church of Jesus Christ of Latter-day Saints, made his appearance, and, on seeing the large assembled crowd of people, uncovered his head and greeted them, in a few brief and kindly words. First South Street along which the President's carriage passed from the depôt to his residence, was also lined with groups of people, who had come out to see him. We are pleased to be able to state that the health of President Young is excellent, his residence in the genial South having, under the blessing of God, acted most beneficially upon him, so much so that he is now free from the rheumatic affection with which he was troubled before going to St. George. The health of President George A. Smith is also good, and, in common with many thousands in this city, in whose esteem those veteran pioneers, and exponents of truth, hold a high place, we bid them welcome once more to the city.

VISIT OF THE GOVERNOR.—Hon. S. B. Axtell, Governor of Utah, arrived here, Ogden City, by the 5.40 train from Salt Lake City last evening, Feb. 20th. His visit to this city is altogether unofficial, he came to spend a short time with Goff Moore, Esq., who is an old friend and acquaintance of the Governor's. As soon, however, as it was known that his Excellency was coming to Ogden, the City Council appointed a committee, consisting of Mayor L. J. Herrick, Alderman Thomson, and Councilor Penrose, who on the arrival of the train met the Governor, and extended to him the hospitalities of the city. Capt. Pugh's brass band, and quite a large number of the citizens repaired to the depôt and gave Governor Axtell a cheering welcome. After the introductions, the Governor and party went to the Beardsley House, from the balcony of which his Excellency delivered a short, pithy, manly address, in which he told the citizens that he came to Utah to govern the whole people, and not to be influenced by party or clique; that it was not his business to interfere with any man's religion—all had the right to worship God according to the dictates of their own conscience so long as they did not infringe on the rights of others. He came to Utah as Governor, and it was his intention to see the laws executed impartially to all classes of citizens in the Territory. His remarks were listened to with much interest, and at the conclusion three cheers were proposed for the new Governor, which were responded to most heartily. The Governor then repaired to the residence of Mr. Moore, where he has been domiciled ever since. His Excellency will not at this time extend his visit to Logan, but will return to Salt Lake City to-morrow (Monday) evening.—SEMPER.

From the *Ogden Junction*:—

CHEESE FACTORY.—Mr. Joshua Williams returned last evening, Feb. 17th, from his farm on the Weber. He has succeeded in making a commencement to start a cheese factory there. Having secured the services of a first-class cheese maker who will superintend the putting up of the buildings and appliances, he has sent for the most improved machinery for the purpose, which is now on the way. He intended originally to start with one hundred cows,

but it is anticipated that the citizens of Peterson's and Enterprise will join and make the concern a Co-operative affair, and that four hundred cows will contribute to the supply of lacteal fluid. Mr. Williams' farm is right on the line of the U. P. railroad, and Ogden may expect shortly a supply of first-class cheese from the Williams' factory.

CORRESPONDENCE.—Oxford, Jan. 31st, 1875.—I am happy to get your valuable paper and enjoy its perusal. Amongst the many items of worth I saw an article in your paper on the testimony given by a Mrs. Lee, concerning the company that was massacred at the Mountain Meadows. I was glad to see the bold and truthful statement of a good woman. I was living on Corn Creek at the time and was employed by the Indian Agent; I tried to have that company pass by that place, but all I could say was to no purpose, they would do as they pleased, and with threats they said they had the law with them, "seventeen rounds." They stayed there and persuaded the Indians to thrash out wheat and sell to them, and dig up potatoes, and the potatoes were not half grown. They cared not for me or what I said, they sold the Indians powder and lead. I told them it was contrary to law; they defied the law. If it was not that I got some few men from Fillmore City to go down to Corn Creek and see to it, they would have taken the government oxen which were fat, and left their old broken-down oxen in stead. As to the statement made by Mrs. Lee of their poisoning the springs and the scrimmage at Beaver, it is too true to be a joke; for I saw dead cattle lying around the spring, and Indians that died, and others there that were sick, and I thought them the roughest set that ever passed by that place. Yours, &c., PETER BOICE.

From the *New York Herald*:—

Salt Lake City, March 8, 1875.—There have been published in this city for the last thirty days incessant attacks upon Governor Axtell, the newly appointed Governor, who has been in the Territory about that length of time. Charges have also been telegraphed to the press in regard to him which, he asserts, are false in every particular. It is not believed that there is any dissatisfaction among the public with regard to his course. [We understand that Governor Axtell is giving satisfaction to the people at Salt Lake; for this reason the opposition to him emanates from the unruly element called the ring.—ED.]

COUNSEL AND CONTEMPT OF COURT.

On Thursday, March 4th, attorney George E. Whitney had a disagreement with Judge McKean during the session of the court, and, after its adjournment as the Judge was leaving the room, he said:—"If you mean to say what I said was false, you lie." To-day an order was read in the court to the effect that George E. Whitney pay a fine of $100; that he is forbidden to practice his profession in this court until in open court, at such time as shall suit the convenience of the court, he shall personally in writing make an unequivocal and acceptable apology for contempt of Court; that in default of such payment and apology within one month he is to be disbarred.

A BRIGHT DOG, AND A FOOLISH MASTER.—A shepherd once, to prove the quickness of his dog, who was lying before the fire in the house in which we were talking, said to me in the middle of a sentence concerning something else, "I'm thinking, sir, the cow is in the potatoes." Though he purposely laid no stress on these words, and said it in a quiet unconcerned tone of voice, the dog, who appeared to be asleep, immediately jumped up, leaped through an open window, and scrambled up the turf roof of the house, from which he could see the potatoe field. He then (not seeing the cow there) ran and looked into the barn where she was, and finding that all was right, came back to the house. After a short time the shepherd said the same words again, and the dog repeated his look-out; but on the false alarm being a third time given, the dog got up, wagged his tail, and looked his master in the face with so comical an expression of interrogation, we could not help laughing aloud at him, on which, with a slight growl, he laid himself down in his own warm corner, with an offended air, as if determined not to be made a fool of in that manner again.